The Christian Socialist

The Golden Rule Against the Rule of Gold

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"WHERE'S MOTHER?"

Bursting in from school or play,
This is what the children say;
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by.
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won.
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say,
"Where's mother?"

Mother with untiring hands
At the post of duty stands,
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by,
"Where's mother?"

THE SAWYER SPECIAL

The Sawyer special propaganda edition of the Christian Socialist contains 16 pages of most suggestive and instructive matter. Especially valuable are the articles on **"ESSENTIAL SOCIALISM"** by C. G. Girelius, **"THE SOCIALIST CANDIDATES"** by A'lan L. Benson, **"HOW THE CO-OPERATIVE COMMONWEALTH IS COMING IN GERMANY"** by Paul Burgess, and **"THE SOCIAL SCIENCE OF JESUS"** by Roland D. Sawyer. There are other excellent features also.

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NOT IN SENTENCE

"Doesn't your choir sing at the prison any more?"
"No, several of the prisoners objected on the ground that it wasn't included in their sentences."—Boston Transcript.

GOT SOME

"And so, after inviting your friends to a game dinner, you were not served with any part of the bird!"
"Oh, yes; I got the bill."—Smart Set.

ACCIDENTAL

Waiter—"Well, sir, how did you find the beef?"
Diner—"Oh! I happened to shift a potato, and—well, there it was."—Bystander.

UNITY OF THE WORLD PROBLEM

Hindoostan Missionary's View of Relation Between Socialism and Christianity

DUTY OF PREACHERS TOWARD SOCIAL REVOLUTION

By Rev. G. J. Huizinga, Kurnool, India

SOCIALISM is an expression of an experience of humanity emerging from the mists of ages of oppression inflicted by the few upon the many. The system of the few exploiting the many, under one form or another, is as old as humanity itself. Those who treat Socialism lightly, forget that it has back of it 6,000 years of historical preparation, and untold milleniums of prehistorical preparation. As Prof. Rauschenbush in his book, "Christianity and the Social Crisis" (page 252), has said, "Many are still content to treat one of the great elemental movements of human history as the artificial and transitory misbehavior of a few agitators and their dupes." But Socialism is not a new force suddenly called into existence; it is rather the culmination of the forces of the ages. It is world-wide, and as irresistible as were the glaciers.

As men and women who have set themselves to co-operate with their Lord and Master, Jesus Christ, to establish his Kingdom on this earth, ministers are deeply interested in such a vital world-wide movement as Socialism.

What shall be our attitude towards this movement? Are we to look upon Socialism as an enemy to our enterprise of winning the world for Jesus, or can it possibly be our strong and mighty ally? Is there some vital relation between Socialism and the conception we have of the Kingdom of God? Do we feel that we would rather not be compelled to face the consequence of an ominous and threatening revolution, greater than the world has ever seen, threatening to undo all the present order of society, or shall we hail its coming with delight? For, to my mind the question is not whether we want Socialism or not! but how shall we adjust ourselves with regard to this universal movement now upon us.

Both Misrepresented

Our conception of this strange and mighty movement will depend a great deal on how we first become intelligently aware that there is such a movement. Truth is eternal, but our perception of truth is not eternal. It goes without saying that the personal element is an important factor in the spread of all new conceptions of truth. Who, then, first introduced the subject to us so that it gripped us: this is of great importance, and usually decides our course of thinking, whether for or against the movement. Once on the road it is practically impossible to change our course. This accounts, in part at least, for the great difference of opinions held by different men concerning this movement.

A great movement like Socialism could not possibly be comprehended by all in the same manner. Christianity itself suffered thus all through its history. Its founder was killed on account of this lack of apprehension on the part of many. While some said, "He is a good man" others said, "nay, but he deceiveth the people." I cherish a good hope, that Socialism will survive the ordeal through which all advance movements for the welfare of humanity have passed—the ordeal of being maligned and spoken against. The promise of future good may almost be said to be commensurate with the extent of discredit and even calumny which the movement has already received especially from the upper or ruling classes of society. Socialism has the "hall mark" of great and genuine movement, and establishes once more the certainty of the emancipation of the human race. It is the culmination of tremendous forces which our faith in God forbids us to interpret in any other than a favorable manner.

In this article I will not attempt a definition of Socialism. Almost any book, pamphlet, or article on the subject will contain some definition. The underlying principle of all these definitions, reiterated in some form or other, is that Socialism contemplates a comprehensive system of co-operation to supplant the present competitive system which now rules the world. Even now, whenever and wherever combination or co-operation becomes possible, competition becomes impossible. There would not seem to be anything in this which militates against the ethics of the Christian religion. In the remarkable article on Socialism in the Encyclopedia Brittanica, tenth edition, the author says that the ethics of Socialism and of Christianity are identical. Is this so? and if so, of what significance is it to us as Christian missionaries.

Equally Impracticable

Upon examination we shall find that whatever can be said with regard to Socialism, whether for or against, can also be said with regard to Christianity. The most common objection, urged again and again, is that it will not work; that it is against human nature, etc. But this might be urged against Christianity, when we compare the ethics which Jesus gave us with Christianity as we practice it today. What conclusion do we reach when we ponder the Sermon on the Mount? Is it not one of two: either these rules must not be taken literally, or **Christianity does not practice her own ethics.** Christianity as now practiced furnishes no scope for these rules of Jesus.

There was a time, however, when it was considered possible to practice Christianity according to the ethics of Jesus. We read of this in the Acts of the Apostles. The Holy Spirit came upon them in power, and they forthwith established a community wherein **NONE LACKED.** It is true, they made one great mistake. They should not only have eaten in common, but they should have kept their farms, without selling them, and should have worked these farms together. But their idea of the immediate coming of Jesus—tomorrow, the next day, the next week, or month, surely he will come within that time—prevented them from making any provision for their new form of society to survive in

the world.* But they did not consider it possible to practice Christianity without this initial form of Socialism. Many people now seems to think that this is quite possible. Others realize that this is as impossible now as it ever was.

The Sermon on the Mount cannot be practiced under the present system of competition. The telling argument against Socialism, the last resort, is that it is impracticable, as they say. This shows that the ethics of Socialism and of Christianity are identical; both are said to be impracticable and for the same reason. That Christian people should say that Socialism is impracticable seems strange, seeing that the same may as truthfully be said of Christianity as of Socialism. **The fact is the apostles thought Christianity and Socialism identical.** They practised true Christianity and the result was **NONE LACKED. True social Christianity cannot be practised without Socialism.** The reason is they have a common enemy, Capitalism—the Mammon of the New Testament. Christianity may have forgotten about this enmity; may have forgotten that she has made friends with Mammon; but she once was very much aware of this enmity. Socialism, however, is as alive to this mortal enemy as Christianity once was. Had Christianity maintained her mortal enmity against her greatest foe, Christianity and Socialism would have remained identical. The great apostasy came and developed rapidly as soon as Christianity made friends again with Mammon. She has long since capitulated, and has accepted for her working basis the principle of the world, namely competition, which is essentially antagonistic to the rules laid down for her by her Divine Master.

Christianity Impossible Without Socialism

Once we understand this and we shall not be surprised why so many Christians have become ardent advocates of Socialism. They see plainly that Christianity as taught by her Lord is impossible without it. They also see that the friendship now existing between present day Christianity and Mammon cannot be broken but by Socialism, by Socialism only; and that breaking with this friendship would restore her pristine enmity against Mammon, and that this in turn would restore to her her pristine power. The prayers of the true children of God are being answered, but how few even now recognize the answer to their prayers in the rise of Socialism. But so it is, and we praise God.

One of the profoundest truths ever uttered by Jesus is found in the Gospel according to Matthew 12, where Jesus said that a man is worth more than a sheep. This means that a man is worth more than property. This is also the chief contention of Socialism. This principle is utterly ignored by Capitalism—the common enemy of Christianity and Socialism.

Capitalism speaks of "Property Rights" instead of "Human Rights" and has made sad havoc of mankind, as is evident on every hand. There is hardly a woe from which humanity is suffering today that cannot be traced directly or indirectly to this our common enemy. The white slave trade is her legitimate offspring; so is the modern drink traffic; so is the political corruption of our day, generally called graft; so are the slums of our large cities, with their nameless horrors; so is modern pauperism; so is the adulteration of nearly every kind of food capable of being adulterated, thus endangering the health and lives of millions; so is the shameful fact of two millions of children of tender years, in the United States alone, working in the "mills of Mammon;" so is the wicked waste of battle ships and standing armies; all these and many more are the offspring of capitalism, Christianity's and Socialism's common enemy. This fact of a common enemy in Capitalism proves conclusively that the ethics of Christianity and of Socialism are the same.

Unity of the World Problem

Of what significance is this fact of identity of ethics to the Christian missionary? As soon as he realizes this identity of ethics he will look upon Socialism as a strong ally to Christianity. It will change his entire outlook on the world's problem. He will begin to see that what appeared as world's problems, that is many, is after all only one problem. **The unity of this world-problem is the astonishing thing to him.** To all who still look upon the world's condition as presenting many problems, such details as we have had in the papers recently regarding the labor troubles in England and in America spell nothing but a wild chaos of destructive forces, or at most a mere fight for supremacy. Even the strikers themselves have, on the whole, no conception whatever of the meaning of the struggle beyond that they want more wages and shorter hours. The employers, likewise, blindly fight these demands of the laborers and they speak of "labor as becoming oppressive."

But to him who is endued with the new social vision and puts everything to the touch stone of justice and of love, these events mean nothing less than that God is determined to overthrow the iniquitous wage system, which makes possible the exploiter and the exploited, the few enslaving the many. This system of exploitation dates back from the time when savages began to consider it more profitable to make slaves of their conquered enemies than to eat them. Slavery gave place to feudalism; and feudalism gave way to the modern wage system. **But all have the inherent principle of profiting by the toil of others; exploitation of human labor for private profit; the few enslaving the many.** With all the changes of society this basic principle of exploitation has been rigidly adhered to. All the milleniums of civilization have not seen one iota of change in this basic principle.

A God Ordained Revolt

Now the Lord God has created a new thing: namely, a wide spread revolt. For Socialism is nothing else than a revolt from this accursed principle which enables one man to enslave many, to grow rich by the toil of others, to lay their slimy hands on all the resources of nature which God has meant for all.

Liberty is but a name to the vast majority of the people of this world. By depriving the masses of the fruit of their toil a few vampires have secured to themselves what we all need to sustain human life. One of England's great but conservative statesmen, Mr. Asquith, said recently that "Freedom of Contract" is an illusion when one of the parties is in a position to dictate terms to the other party. That our modern system produces an ugly by-product of pauperism. (See Madras Mail of Aug. 12, 1911.)

Who can say that with the world's wealth and resources in the hands of an exploiting class that "Freedom of Contract" is anything more than a phrase? This by-product, instead of being eliminated, is by the very nature of our industrial system increasing from year to year. Is it not time to cast about if there cannot be another working basis for accomplishing the world's work than the present system?

The Preacher's Duty

But what has the minister to do with all this? Is he not called to do Spiritual work? Should he not endeavor to lead individuals to believe in Jesus? Did not Jesus say Seek ye first the kingdom and the righteousness of the same, and all these things shall be added unto you? I have raised these questions as they are almost sure to rise in the minds of some. That ours is a Spiritual work none would deny. That we should endeavor to lead men to believe in Jesus all will admit. That as missionaries we are to seek first the Kingdom of God seems like an axiom. But when we come to define what we mean by such phrases as "Spiritual Works," "Believing in Jesus," "Seeking the Kingdom," the answers would vary considerably. Have we quite escaped the idea that somehow the minister, priest, or missionary does spiritual work, while the cultivator of the soil or the mechanic does secular work? This erroneous idea lies at the bottom of all priest-craft and ecclesiasticism. We forget that God recognizes now no such distinctions as **"spiritual"** and **"secular;"** and slowly, very slowly, we are being emancipated from this erroneous idea of the ages, and a better day for the human race is consequently dawning.

And what do we mean by "Believing in Jesus?" Is there some theological formula to be learned; some metaphysical idea of the Godhead to be comprehended; some **Shiboleth** as a decisive criterion to be spoken? We are slowly, very slowly, realizing that believing in Jesus has nothing to do with these things. **To believe in Jesus is to be possessed with his Spirit; that Spirit which says "I have overcome the world."** To believe in Jesus is to say to sin, "Thou must cease" and to evil "Thou must fall." It is that Spirit within us that says "Nothing shall be impossible to you." **To believe in Jesus includes the belief in the better order, the new heaven, and the new earth.** To believe in Jesus is to believe that humanity is now in its birth throes, and that the day of universal redemption is near at hand. To believe in Jesus is to be possessed with the energy of the living God, which brings life and light to all mankind. This new manifestation of his power is now upon us.

"Seeking the Kingdom" is another one of these phrases, which, to say the least, is receiving a wider interpretation and a more extensive application than was common hitherto. Somehow in our thinking we very largely associated the attention which we gave to the outward forms of our religion as "Seeking the Kingdom." When we built up an organization or a church we felt we were quite complying with this most profound command of Jesus. Now we realize that we may do this, and much more, and not be seeking the Kingdom of God at all. As long as the church is our aim and object as an end and not a means to an end, we get **"Churchianity"** and not Christianity. Who doubts that much of our work produced Churchianity and not Christianity. It now dawns upon the Christian world that **"Seeking the Kingdom" includes the ideas of establishing just relations between man and man.** A Kingdom embodies the idea of interrelationship, and Righteousness would mean that these relations shall be right. Who doubts that **if right relations were established among men, the feeding, clothing, and housing of all human beings would be but a pleasurable pastime, without any anxiety whatever?** This was the ideal of Jesus, a redeemed humanity, when the securing of life's necessities would be practically automatic.

While, therefore, we have a spiritual work we set no bounds as to what form that should assume. We urge men to believe in Jesus but now with a wider range of what that implies. We are more anxious than ever that men shall seek the Kingdom of God and its righteousness, but we now know that this is not a metaphysical speculation, **but a task set before us capable of being done.**

Experiencing Socialism

Socialism is the awakened conscience of humanity. "It is God's way out of the wilderness into the promised land." The greatest contribution we can render the cause at present is the "Contribution of a regenerated personality." The war of the ages is upon us and sooner or later we shall have to give to one side or the other our moral support, if not our actual time and strength. Where shall we place it? In studying the subject of Socialism we may come across reading matter which would naturally lead some to say, "This is Socialism and I don't want any more of it." However, why should we be disturbed by what men and women may have said about Socialism? **After we have experienced Socialism in our hearts, we will not be so easily intimidated. For Socialism is as much an experience in our souls, as a comprehension of our minds. The cause of Socialism is the cause of humanity. The Son of Man came to seek that which was lost, and to save it.**

FILLS THE BILL.

The one thing lacking in Socialist propaganda work is songs. The Socialist Campaign Songs supplies this lack exactly—and costs only 5c per copy, 50c per dozen, $3.00 per hundred.

GOOD IDEA

McAndrews the Chemist (at 2 a. m.)—"Two penn'orth of bicarbonate of soda for the wife's indigestion at this time o' night when a glass of hot water does just as well!"

Sandy (hastily)—"Weel! weel! Thanks for the advice. I'll no bother ye after all. Good-night."—Bystander.

EASY

Lucy—"How can I bring the Count to his knees at my feet?"

Nelly—"Drop a dime on the floor."—New Orleans Times-Democrat.

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* The persecution of the Roman government also made it impossible to own and operate the farms collectively.—Ed.

After The Struggle

By Lizzie M. Holmes

"Is that you, Katie?" the mellow voice came from the kitchen as a young girl entered the front room door. "Did you get it?"

"Yes, ma, come and see it."

The young girl placed a large package on the little center table with its gay red cotton cover, then proceeded to open it, dimpling, smiling and blushing, a pleasurable, subdued excitement manifest in her quick movements.

"My! Isn't it sweet?"

Ma came hurrying in from the kitchen wiping her red hands on her apron.

"Dear me! Did anybody ever see the like's o' that in this neighborhood?"

"That" was a little cheap white straw hat trimmed quite tastefully in a white gauzy stuff, white lilies of the valley and narrow white ribbon.

"It was only two dollars and a half, ma. But it took all my money, and I don't know how I am to get white gloves."

Mother and daughter looked seriously at one another over the problem—expenses in that house had to be counted in pennies.

"Well, just wait, Katie. This is Wednesday, and it's Sunday 'fore you want 'em. I'll find some way—I've got around worse puzzles 'n that."

Katie sighed but the sigh ended with a smile, for she was happy, and besides, mother was always as good as her word. The little home, consisting of three rooms which sheltered seven people, was an excellent exhibit of Mrs. Willis' fine management. This front room, for instance, with its three neat chairs, center table, shelf of books, ingrain rug, couch and white muslin curtains, made a respectable sitting room by day and served as a comfortable bed chamber by night for her three girls, by the use of the expanded couch, rugs and various shawls and blankets. The kitchen constituted an accommodating cook room, work room and dining room and, except in the middle of the summer, was not so very uncomfortable. Her own bedroom contained everything that could not be placed in the other rooms and furnished sleeping quarters for herself, her husband and two boys. On the united wages of the father as helper in the tin factory, of Katie in the cutting room and of Jimmie as newsboy before and after school, the family could barely live decently, but Mrs. Willis accomplished wonders and the children nearly always had quite enough of something to eat. That week, however, the rations were slim and rather monotonous, for Mrs. Willis was "contriving."

The white gloves were the last item of a simple little wedding outfit that had been in preparation for some weeks. Each and every article represented love, struggle, sacrifice, from the plain little white lawn dress to the slender white canvas slippers. On the next Sunday in the big, plain, old church of the people standing conveniently near the factory building Katie Willis and Andrew Leonard were to be married in the presence of the friends among whom they had grown up. Andrew was also a worker in the tin factory of the suburban town which was almost entirely dominated by the "tin interests" and the owners of the interests. Andrew was a genuinely good lad, strong, earnest, intelligent and good-looking, and the love between the two young people was a beautiful oasis in a desert of drudgery, poverty and struggle. Everyone was interested and felt a pleasurable sympathy in their pathetic efforts to have a pretty wedding, with "everything as it should be."

But on that same Wednesday evening Mr. Willis came home with news of a cut in wages. Every face at the table turned white. for it had been barely possible to live before. What would they do on less? And they had always been fortunate, no doctor bills, no loss of time, no accidents—what would become of some of their neighbors, who had had all sorts of afflictions?

"They won't stand for it, that's sure," said Willis, "and that means a strike!"

Greater dismay was depicted on the countenances of the family—a strike had a terrible significance to them.

"But father," said Mrs. Willis, "what possible excuse do they offer for lowering wages now? I thought they called it prosperous times."

"They say they're overstocked—we've produced too much, and they'll either shut down or run under reduced expenses."

"I can't see, father," said Jimmy, "why it is that the more industrious and thrifty we workers are, the worse it is for us. They teach in school that thrift, industry and economy lead to success. This don't look like it."

"It is queer, my boy. I don't understand it myself."

It was a silent meal after that. Everyone felt forebodings, but an icy hand seemed to have closed around Katie's heart. Now that everything was so nearly arranged—how could they give it all up? They had planned to live with Andy's mother and sister for they could not afford a separate home just yet; she was to keep on at work in the factory for awhile, and they were to be so happy, working, saving and planning together, but now, they would not dare! With a strike imminent they could not use even the little money necessary to be married legally.

Thursday night the strike was almost certain.

"Oh, if they would only wait till next week!" Katie thought, then chided herself for her selfishness.

Andrew came in after supper looking pale and troubled, and seemed pre-occupied. They went out and sat on the steps where a gentle breeze, redolent of spring, stirred around them.

"Will there be a strike, Andy?"

"We can't endure another cut—there must be."

"Oh, Andy! What will it mean for us?"

"God knows, Katie. But you love me, don't you, Katie? You will be true to me, if we must wait?"

Katie grew as white as the hand she pressed to her brow.

"I'll always love you—I'll always be true to you, Andy, no matter what happens. But must we put off—put off the"——

"Our wedding, dearest? I'm afraid we've got to. If I was weak enough to ask you to marry me in the simplest way—to run around to the minister's just as we are, and then brave poverty, struggle, starvation and maybe failure, together—we might be married. But I dare not—I must not!"

Katie had looked forward to the pretty little wedding in the church, the supper afterward, the one holiday they had promised themselves, with too much eagerness to give it all up readily. She thought they would best wait, and the wedding might yet be a reality. But they were both very sad; a little more yielding on her part and he would have taken her away that night and married her in their working clothes, and braved anything and everything that might come afterwards.

The next day the strike was declared. At 10 o'clock every man, woman and child laid down their tools and walked out of the factory not to enter its walls again for many a long day. For three days the place was silent and empty, the machinery still, and the men stood about in a gloomy quiet.

Then the owners brought in a number of workers from a distance, and started up the works. While the company was "overstocked" on most of their products, they had a few important orders they were anxious to fill at an early date, and they succeeded in smuggling in a few workers in the night. But disasters followed. Machinery broke down which no one available knew how to repair; the new workers were often inexplicably injured; goods were spoiled unaccountably and when a new lot of outside hands arrived more trouble ensued. Then the teamsters refused to handle the products and other related trades went on strike. Not only was the town in a turmoil, but the large city to which it was a suburb was affected.

Meetings were held daily, organization was made thorough and the movement grew in numbers and strength. But money was scarce and many of the strikers were actually hungry. Still, there were no signs of yielding; cheering and encouraging one another throughout the ranks a feeling of enthusiastic determination prevailed.

Katie and Andy had been immediately caught up in the whirl of agitation and struggle. Everyone knew of the postponed wedding, and the sacrifice had given the two a position that called forth interest, sympathy, trust. Katie, in going about urging this one to renewed courage, that one to more effective work, would-be scabs to more honorable conduct, developed quite a talent for speaking. And the first she knew she was speaking at public meetings on the street corners and before little impromptu gatherings everywhere. Andrew, always earnest and thoughtful, threw himself into the cause and soon became one of the acknowledged leaders. Working thus for a common cause, seeing one another frequently, they were not unhappy. They cheered and encouraged each other and never lost hope that eventually they would be united and earning a living in peace.

In the Willis home, in spite of poverty and trouble, the spirit was courageous and determined. Mrs. Willis found two places to wash and clean each week, until she scalded her foot so that she could not get around. Mr. Willis helped Katie with the housework that had to be done and once in awhile found an odd job to do to earn a dime or a quarter; Jimmie brought in a few pennies a day from selling papers, but they were very poor. They did not wish to take strike benefits as long as they could avoid it, for the funds were very low. Presently the youngest child grew ill, and Katie sold her white dress and hat to buy medicine and comforts for her. She felt as though she were selling her shroud, but she had got past weeping.

One day the strikers came upon a group of men who were going to apply for work in the factory. They surrounded and began to expostulate with them. Two policemen appeared on the scene and ordered the crowd to move on. They were not immediately obedient and two or three reckless boys began to hoot at the police. A whistle brought a squad of officers and they charged on the crowd with their clubs; someone fired a pistol, and a man who afterwards proved to be a striker, was hurt. The people refused to disperse readily, the police belabored everybody they could reach, men, women and boys, arrested everyone they could lay hands on and hauled them off to the station house. One woman was struck on the head and was carried home, bleeding and crazed, and a boy had his arm broken.

That night an open-air indignation meeting was held. The crowd was large and greatly excited. There were several speakers and presently Katie was called for. Just as she stepped onto the "soap box," the police came and ordered the crowd to disperse. Not doing so, the police charged upon them, clubbing right and left. A fearful scene of confusion and violence ensued. Katie was thrown down and trampled upon, when suddenly a tall, strong man reached down, pulled her to her feet and to a quieter spot.

"Come away, come with me," he said soothingly. "I'll take care of you. I'll take you out of danger."

Katie, feeling stunned and confused, tried to see the man's face, but it was dark just there and his hat was pulled low over his eyes.

"Who are you?" she asked.

"Never mind, now. You are safe with me," and he threw an arm about her and fairly lifted her from her feet. She struggled and attempted to scream, but he clapped one hand tightly over her mouth and tried to drag her away. Just at that moment Andy appeared upon the scene; he had been hunting everywhere for Katie.

"Hands off, you villain! Let go that girl!"

The man continued to move away, carrying the girl with him. Andrew sprang at him and dealt him a blow that staggered him. But he did not loosen his hold, only called loudly for the police. Two came running up.

"Arrest that man! He attacked me. I was trying to save this girl from being trampled to death, and that brute sprang upon me and struck me. Take him to the police station and lock him up."

The man spoke as one having authority, and in the darkness the policemen did not see or care to see, perhaps, that he was holding a hand over the girl's mouth. They grabbed Andrew by both arms.

"It's a lie!" he yelled. "He is trying to kidnap Katie Willis! Arrest him!"

But the police paid no heed to his words, and other officers came to their assistance. Andy saw that Katie was being carried away, struggling ineffectually, and then he was clubbed into insensibility.

When he came to his senses he found himself lying on a cold stone floor, in the dark, his head bruised and bleeding and a burning thirst tormenting him. He remembered that Katie had been dragged away, to what fate he dared not imagine, and he so utterly helpless! No one came near him that night to attend to his wants or his wounds, and in the mental and physical agony of the long, dark, hideous hours, he nearly lost his reason.

At the Willis home, father and mother waited up, as they usually did, for Katie and Andy to come in and talk over the events of the day. The hour grew late and no one came. Willis had gone out to look for them for the third or fourth time, when a couple of neighboring men came in.

"Is Katie home?" they asked, eagerly.

"Why, no," said Willis, "she ain't come in yet. We're looking for her every minute."

"Well—ain't heard nothin' yet?"

"No, no; what is there to hear?" and Mrs. Willis drew nearer with whitened cheeks, and the father clenched his hands.

"Why, it's rumored, though we can't find anybody that saw it, that some man grabbed Katie, an' gagged her an' carried her off. Thought it might be just a rumor, an' that she'd come home by this time."

"My God! No! She hasn't come home. Where is she?"

"We'll look for her! A lot of us will burn the old town down, but we'll find Katie!" And the men started off on a run to tell comrades and institute a search.

"But what can they do?" groaned the father. "If anyone carried Katie off, he's got places enough to hide her, so that we poor wretches couldn't find her if we did burn the town."

Poor Mrs. Willis, shaking and sobbing, put her arms around his neck and bade him hope for the best.

They did not leave the house themselves to search; Katie might return, or word from her might come. Neighbors looked in every moment or so, to comfort them, or learn if anything had been heard.

"They say Andy saw it and tried to git her, and the man ordered the police to arrest him, an' they did; an' he fightin' like mad all the way. They beat him up awful, they say," said a young fellow who ran in all out of breath. Willis jumped to his feet and began to pace the floor, clenching his hands and muttering desperately.

Just before midnight, the door opened suddenly and in walked Katie, safe and unhurt except for the bruises she got while down under the feet of the crowd. Mother and father clasped her in their arms with cries of joy. The news of her return spread like magic and soon the little house was full of sympathetic, wondering friends.

"Tell us all about it, Katie," said her father, still with an arm about her.

"Well, you know how I was grabbed up from the ground where I thought I was being killed. I heard Andy's voice and tried to scream, but the man clapped his hand so tight over my mouth I could not make a sound. He dragged me away, threw me into the front seat of an automobile, and again I tried to scream, but he grabbed me, saying, 'Don't make a sound, or I'll silence you—I don't want to hurt you, but'—— I heard him say that much, then I suppose I must have fainted, for I don't remember any more till I found myself being carried upstairs inside a house by a man and woman. I didn't let them know I was conscious and they carried me into a large room and laid me on a bed.

"I do believe, mother, that when the worst seems likely to happen, if there is any possible chance for escape we poor humans are granted it. It must be so, or how has poor, groping mankind survived the calamities, dangers and cruelties of nature, as well as the oppressions, wrongs and cruelties men inflict on each other through all the long ages of evolution? Anyway, my chance came and I seized it. I suppose they thought I was safely insensible, and I must have looked ghastly, for I could feel my face was cold and rigid and this ugly bruise on my cheek had been bleeding. They left me and went over to the window and talked; they seemed to be earnestly disputing about something. Then I saw that the room door was ajar! I crept off the bed, so slowly, so still, they never noticed, and got to the door. How I prayed that it would not creak! It didn't! And I made my way out into the hall and down the stairway; even the street door was not tightly shut. Just as I pushed through it, I heard their hurrying footsteps in the hall above. I ran down the steps and flung myself down close to the darkest side of the wall—there were no lighted street lamps near the house. The man and woman rushed out, exclaiming and blaming each other. One ran up the street, the other down, and I jumped up and ran across the street with all my might. I dashed down an alley and hurried as fast as I could, but I was trembling and out of breath and it seemed to me I couldn't get along at all. Presently I saw a broad lighted street ahead of me and I couldn't hear anyone following me, so I ventured to stop and rest, leaning against a wall. I was afraid I would faint again I felt so sick and my heart beat so furiously. But after a little I felt stronger and remembered that if I got into the lighted street the man and woman wouldn't dare catch me again. So I smoothed back my hair, set my hat on straight, braced myself and went on. I couldn't find my bearings at first, but I did after awhile. I was three miles from home and no carfare, so of course it took me some time to get here."

"Do you know who the man was?" asked her father, while the mother kissed her daughter in deep thankfulness of heart.

"No, I never got a full glimpse of his face, though I seemed to sense something familiar in the form or manner or something."

The next day, Andy was brought before the police magistrate on a charge of assault and battery; but as no one appeared against him the charge was dismissed. Then the officers charged him with resisting arrest, but Andy pleaded his own case so effectively that the magistrate let him go. He hurried to the Willis home to learn what he could of Katie's fate. He met her in the doorway—the two that but a few short weeks before were so happy and hopeful, so handsome and buoyant in their youthfulness and love; now he, bruised, worn, disheveled and haggard, and she pale, thin, in her poor worn dress, and with black and blue marks on her face, they were totally unlike the joyous pair anticipating a pretty wedding but a short time before. But they loved each other more than ever.

"We will marry when the strike is ended," Katie whispered.

"It will be over in two days," Andy declared, and so it was. It needed but one interview with one member of the firm and all the employes had demanded was granted.

"LONG FELT WANT SUPPLIED"

Enthusiastic song must sweep over the Socialist movement before it can sweep to victory. You need it in your branch and at your public meetings. This "long felt want" is happily supplied by the Socialist Campaign Songs —only 5c each, 50c per dozen, $3.00 per hundred.

COLORED SOCIALISTS WANTED

Comrades, send me the names and addresses of the colored Socialists whom you may know.

Geo. W. Slater, Jr.,
333 Harrison street, Clinton, Ia.

Editorial

SOCIALIST SYMBOL SUGGESTED

While the Republican party is represented in the newspapers by the bulky elephant, the Democratic party by the lowly, over-patient ass, the Progressive party by the wild bull moose and the Prohibition party by the camel, Rev. George I. Browne of Lancaster, Pa., suggests as the type of the Socialist party the horse, man's best animal friend through all the ages.

A happy thought. The horse, noblest of all the animals, swift, strong, loving, gentle, patient, yet proud and eager in the race and fiercely fearless amidst the roar of battle—the friend and servant of all mankind. Not profit, but service, and a chance to live in plenty, health and peace is the spirit of the horse.

The lion has been suggested; but he is a beasts of prey, indolent, nonproductive, bloodthirsty, cruel. He is doomed to become extinct.

The horse is the best possible animal symbol of Socialism.

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PARCELS POST

At last the people of the United States of America, beginning Jan. 1, are to enjoy in part the postal privileges long possessed by citizens of other nations as to shipping parcels by mail. Our service is to be limited at first, and—owing to the "magnificent distances" of our country—prices are to vary according to the length of the haul; but this improvement in public service will be of inestimable value and marks an epoch in progress toward complete government ownership of express transportation and railroads.

Probably the privately owned express companies will cut their rates to meet the terms of Uncle Sam until he concludes to carry parcels at actual cost of cartage, storage and railroad transportation. Then the private express companies will go out of business; for they must make profits for their stockholders or become extinct.

Meanwhile even our limited parcels post will immensely affect business, increasing the output of mail order houses and tending to eliminate the expense of many "middlemen."

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CHICKENS BY MAIL

It is expected that chickens, dead or alive, eggs, butter and farm produce of all kinds may be sent by mail (up to the weight limit) after Jan. 1. The Postal Department is arranging for hampers to carry packages of all kinds and is also preparing a C. O. D. system with a guarantee of delivering all shipments in good condition. Maybe city people may then discover how much a genuinely fresh chicken differs from one that has lain a year or two, not even "drawn," in cold storage. They may also be able to learn how delicious and nourishing are eggs really "fresh laid."

In thus putting the consumer into direct touch with the producer Uncle Sam will be sowing seeds of business revolution that will bring a happy harvest in future years; for good works like these once undertaken must "go on to perfection." When the people get a fair taste of such methods they are sure to surpass Oliver Twist in their demand for "more."

Parcels post is but a subsidiary wave of the rising tide of Socialism.

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STREET CAR STRIKE POSSIBLE

As these lines are being written the city of Chicago is agitated with the direful prospect of a street car strike which would inconvenience hundreds of thousands of people every day, cause financial loss to multitudes, temporarily cripple business and perhaps result in bloodshed.

The street car magnates, mostly residents of New York and Europe, have refused the demands of the carmen, and by an overwhelming vote in referendum the carmen have in turn rejected the compromise offered by the companies. A new effort is being made by

the union officials and the agents of the companies to reach an agreement satisfactory to both sides, and it is to be hoped this can be accomplished.

The capitalist dailies are, as usual, all opposing the strike and calling for arbitration, but none of them are insisting that the very moderate and insufficient demands of the car men be complied with. While the companies are netting millions from the Chicago street car lines the carmen are sadly overworked, inconvenienced and underpaid. It is a trying job at best, and the earnings of the roads should at least be divided more equitably with the carmen.

suppose the public would vote on the question of a street car strike?"

If the public were informed as to the conditions under which the carmen now work, the low wages they get, and the very reasonable, if not over-modest and over-timid demands they make, and if the public had a vote on the terms of settlement—as it ought to have, the chances are that the public would vote to avoid the strike by granting all the exceedingly meek demands of the workmen.

When the city of Chicago owns its street car lines, as it will in a few years, the public —including the carmen themselves, will have a vote on all these matters. That it does not now own them and control the conditions of labor thereon is proof that Chicago is far behind many cities of Europe.

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If a street car strike arouses a few thousand more workmen and others to sane thinking about who are the rightful owners of the street car lines—and the remainder of earth's wealth —it will by no means be an unmixed evil.

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But the most effective way for discontented workmen to strike is at the ballot box with a Socialist ticket. If the workmen were as intelligent as they ought to be they would take possession of Chicago by a solid working-class vote and run its street car lines and everything else in their own interest, which would necessarily be in the interest of nine-tenths of the people. Now Chicago is run in the interest of a very small per cent of her people —the most of whom live elsewhere!

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Absentee owners of railroads and machinery, as well as "absentee landlords," should be abolished.

A bishop in Ireland who had by many adroit ways shielded and defended peasant offenders against English owners of Irish lands, was angrily charged with treason by an excited agent of the landlords.

"Ah," quoth the good bishop; "do you not know that in the case of an absent 't' (absentee) 'treason' becomes 'reason'?"

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SERMONS ON LABOR

It is estimated that more than 20,000 sermons on labor were preached Sept. 1. Many of them were wise, Christian, humanitarian and fearless in behalf of labor's rights and against its wrongs. Some of them were evidently inspired by prejudice in favor of Capitalism against Socialism.

The Bishop's Blunder

Bishop Lavelle, at St. Patrick's Roman Catholic Cathedral in New York, preached a typical capitalistic, anti-Socialist sermon. He eulogized labor in the usual flattering manner and urged labor union men to unite with the Roman Church in its fight against Socialism.

Capitalism has reduced laboring people to slavery and want, but the bishop urged them to resist the only thing that promises them emancipation, peace and plenty, namely, Socialism!

"The first right of labor," declared the bishop, **"is that it shall have its reward."** As to how this reward shall be fixed, however, Monsignor Lavelle said, "there is so much diversity of opinion that the question will remain unsettled till the end of time."

Truly an encouraging prospect for labor, if its "first right" is never to be decided and obtained! But on the principle of capitalistic competition and profit the question can never be settled. The tug of war between employer and worker concerning wages must go on forever.

Against this unjust, foolish, timeserving, hopeless statement of the Roman bishop the Socialists fearlessly, confidently place their just declaration that **labor should and shall receive all its products.** As David and Jesus said, referring to the working class, **"The meek shall inherit the earth."**

Further the bishop declared: "If all the property, all the value of the world were equally divided among all the children of men, by tomorrow night some would be millionaires in palaces and some would be beggars on the street."

That would be extremely swift robbery; yet, barring the exaggerated rapidity of the graft, we admit the bishop's claim to be true **so long as the profit system is permitted to remain in force.** But if all exploitation by means of rent, interest and profit were abolished; if the people collectively owned and used for themselves the means of producing and distributing the wealth by which they must live; if every one were guaranteed by government a permanent job with the full product of his labor as his "first right"; in other words, if Socialism were adopted—not the silly "dividing up" plan which the bishop knows no Socialist party on earth proposes, then the plenty, freedom and peace of all the people would be assured.

The bishop, misled by a wrong conception of the mission of both Socialism and the Church, is merely throwing dust to obscure the real issue and hide the largest hope that ever dawned upon men for this world; but the working people are seeing the brightness of that hope and the truth about labor's rights in spite of all that medieval ecclesiasticism can do or say. And they are coming, yes, even the Roman Catholic workingmen are coming, by the hundreds of thousands in America, and over all the earth by millions, and they will show kings and bishops and the business grafters whom they defend that **"the first right of labor to have its reward" shall not be postponed till the end of time.**

The Roman Church will lose its working people in America, as it is so rapidly losing them in Italy, Austria, France and Spain, if it persists in taking the side of capitalism against Socialism.

Mitchell's Blind Obeisance

Although St. James M. E. Church, Chicago, is dedicated ostensibly to the Carpenter of Nazareth, named after His most revolutionary brother, James, who cried, **"Go to, now, ye rich men, weep and howl for the miseries that shall come upon you,"** and was built to house the audience of an eloquent Scotch stone mason (Robt. McIntyre, now bishop), it is the meeting place of the wealthy and well-to-do; and the present pastor, Rev. Dr. Charles B. Mitchell (otherwise and on general principles a most admirable and lovable man) seldom misses an opportunity to kiss gratefully the hands that feed him.

With all his talents and virtues, Dr. Mitchell is an extreme individualist, and seems personally ambitious to please and to "get on" in the worldly Church.

Ambition to be rich or prominent produces a fatal blindness of mind and heart toward the real purposes of God among men and the actual attainments required for immortal glory.

An ambitious minister before such an audience would naturally talk harmless platitudes on Labor Day, or else attack the fundamental rights of workmen, as he did. We quote the **Chicago Record Herald's** report, which, from its orderly arrangement and concise expression we infer was sent in by the preacher himself:

Dr. Mitchell's sermon was in part as follows:

"In my judgment there will never be peace in the industrial world until ten great principles are recognized and acted upon. They are:

"1. It must be universally established that in this free country every man has a right to work for whom and for what wage he pleases. Compulsory membership in a trades unions in order to secure employment is un-American, and should not be tolerated.

"This ought to be a free country. The greatest enemy of labor is the laboring man. This has been demonstrated in Chicago over and over again.

"2. The principle of the open shop should everywhere prevail. Every employer should have the right to decide whom he shall employ. It is un-American to force a man to employ whom he does not want. In every closed shop the employer himself cannot work, nor can be put to work in his own shop his own son, unless he meets conditions set up by the men whom he employs.

"3. The system of compulsory abritration should be recognized and all differences between employer and employe be amicably arbitrated. This is especially important in cases where the interests of the whole community are at stake. A street car strike is a crime committed against the city.

"4. The principle of co-operation should prevail. Both capital and labor should be organized for mutual benefit. Labor should share with capital its profits and its losses. Wherever this principle is employed there are no strikes nor lockouts, and harmony prevails.

"5. Every laborer should be paid the wages he earns, and not the wage another man earns. Each laborer should be paid according to his own worth, thus rewarding true merit, and not putting a prize on laziness or incompetency, as is the case in a uniform wage scale.

"6. Capital must recognize the right of labor to organize for its own protection and benefit, and such laborers should not be discriminated against so long as they do not interfere with the rights of others.

"7. No man must be regarded as possessing the right to quit his job and hold it at the same time. If he refuses to work he has no right to prevent another man from taking up the task he has voluntarily laid down.

"8. The whole principle of the boycott must be condemned. All efforts to call in the aid of others, who have no personal grievance, to take up another's trouble and join him in his efforts to destroy another's business, may look very unselfish and altruistic, but it is, nevertheless, un-American and un-Christian.

"9. All employes who have been taken on during a strike should be given permanent places, and not turned adrift as soon as settlement is made with those who threw up their work in the strike.

"10. The basal principles of Christianity must be applied to all capital and labor relations, and both sides must obey the Christ's requirement: 'Thou shalt love thy neighbor as thyself.'"

Fallacies Pointed Out

1. "The right to work for whom and for what wages he pleases." In this foolish, timeworn, hypocritical, mammonistic statement lies more sophistry than pen or tongue can express.

There is not one person in a thousand in America who has the "right," or power, or privilege "to work for whom and for what wages he pleases," much less the average wage-earner. HE IS COMPELLED BY WANT, bred of a wicked, insane profit system, to work for whom he does not desire, at a job he does not like, for wages that leave him miserable and discontented and his family hopeless.

And the only check so far upon the cruel capitalistic greed that drives him to labor in slavery and for a master he dislikes is the very union of labor which Dr. Mitchell condemns.

2. "The principle of the open shop" sounds fine to uninstructed ears; but every worker who has struggled to obtain from greedy masters better wages and more humane working conditions for his fellows knows that "the open shop" would, from the very nature of the case, destroy the union and drag the workmen back to where they were before labor organizations began.

3. The principle of compulsory arbitration has been tried with varying success in some countries. If the arbitrators were not so often of the exploiting class, and if the people at large had a vote on the terms of settlement, the plan might be useful on the way to something better. The best thing about arbitration is that it forces the issues involved into politics and serves as a popular educator.

"A street car strike is a crime" on the part of the city. The city should own its railways and pay its workmen living wages for labor under proper conditions. It is a crime indeed for a city to permit a few soulless capitalists to drive carmen to such desperation for want of the means of life and rest that they are willing to stop work, let their families suffer and risk the permanent loss of a job for the hope of such meager improvements as they dare demand.

4. "The principle of co-operation should prevail," and it will **under Socialism**; but under competition, under the profit system, capital and labor **can not** be organized "for mutual benefit." Both capital and labor, under the law of competition for profit and the means of life, are forced to be selfish. The interests of a certain mill owner and his workmen are identical **only with reference to the market**—and there they come into fierce, relentless antagonism with other mills and other nations even; **but their interests are always utterly antagonistic as to the division of the profits of**

the mill. The impoverished workmen, lashed by the increasing cost of living, must demand larger wages; and the mill owner, harrassed by competition under this wasteful system, is forced to fight against the demands of "his men," **and the war can never cease till owners and workers are one.** That will be Socialism —genuine, sane, righteous co-operation.

5. There is no such thing as a "uniform wage scale." There is a **minimum** wage scale, but the employer is privileged to reward superior workmen all he desires or can afford, thus encouraging individual excellence. And in those unorganized trades where there is no minimum wage scale, sweat-shop wages and impossible conditions prevail. So clear is this to reasonably well informed people that mere reform political parties and governments have adopted the principle of the minimum wage.

When every worker is paid the wages he earns there will be nothing left for the exploiters. They will have to work at useful, productive labor or starve.

6-9. A labor organization would have no power to protect its members if it could not in some way prevent others from taking the strikers' jobs. "Picketing" has been legalized in England by a capitalist government as a self-evidently righteous "sop" to insurgent labor.

If a man has not the right to refuse to buy and ask his friends to refuse to buy of a merchant whom he regards as "unfair," then is he a slave indeed. The boycott is one of labor's most innocent and indisputable weapons. **One surely has the right to patronize his friends and helpers and refuse to spend his money with his opposers.** If the strikers can not have their places back when the strike is won, there is no use of striking—**there is nothing left for them but to vote the Socialist ticket.** If all workmen would do that, none would need to strike anywhere but at the ballot.

By the way, while speaking of the boycott, how was it possible for Dr. Mitchell to forget the **blacklist?** When an employer **blacklists** a man he declares not only that he will not give him work, but that no one else shall with his consent. **So far as the employer is concerned, the blacklist is a sentence of death on the man and his family.** And by a **blacklist** conspiracy among employers thousands of men and families have been driven to destruction in "free" America.

10. You can no more apply Christ's command, **"Thou shalt love thy neighbor as thyself," to commerce and industry under capitalist competition than you can to a dog fight, and for exactly the reason that it is a dog fight, utterly unchristian, inhuman, brutal, devilish, hopeless.**

We admit that it is as easy to find flaws in the principles and methods of organized labor, if one is predisposed to do so, as it is to condemn the crimes of capitalist business; for the reason that each, being a hostile side of the age-long, unjust, terrible Class Struggle, must oppose the other, **or give up the fight and bury the Class Struggle in practical Socialism —the actual brotherhood of man. As long as the fight lasts both must do wrong, for the whole fight system is wrong.**

But as labor represents the many and capitalism the few, as the many are enslaved and impoverished for the enrichment of the few, and as the rights of the many against the few can never be won except by a decisive and everlasting victory of the many over the few in the interests of all, we must in reason and justice realize that **THE RIGHT IS ALWAYS ON THE SIDE OF LABOR,** even if it does blunder in the fight; and, therefore, we must defend the poor against the rich, the workers against the exploiters, and seek a kingdom where none suffer injustice, wrong or want, as Jesus said and St. James re-emphasized.

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FACE FORWARD

This issue goes to press too late to assist in the discussion of the Barnes recall referendum, and too early to report the result. But whatever the result is, we urge all comrades to remain loyal to Socialism and the Socialist party. Face forward.

It is possible that, through the incessant misrepresentation of the case by papers which **refuse to print both sides,** and by Barnes, Hillquit, Berger and Spargo in many papers that were absolutely closed to us, the Barnes recall motion (Referendum C) may be defeated. If so, it will not be the fault of the **deceived** comrades at large, but of the conspirators who have so wickedly misled them.

The comrades will eventually learn the truth, and the end is not yet.

The Barnes clique has threatened to open the fight again after election against Debs, Haywood, the **International Socialist Review** and others. This bunch of perjured defenders of a convicted adulterer propose to cleanse the party from "anarchy" and "free love!"

The comrades in general are all right. Let them be patient. The storm that threatens may make the trouble we have had so far appear like a summer zephyr, but it will certainly purify the atmosphere.

By the time Barnes, Hillquit, Berger & Co. get Debs, Haywood, the **International Socialist Review** and their supporters suitably "disciplined" and "expelled from the party" they will know they have been in a battle. Speaking of "exaggerated ego," Berger's reckless and absurd threats prove that he has the worst possible case of it himself.

But it seems that they will go to any length to save Barnes **and prevent him telling what he knows.**

Meanwhile, we have done what we could by forcing the Barnes case to referendum, and there is no question but that the motion to recall him would carry by an overwhelming majority if the comrades knew the truth.

And now let the campaign for Socialist votes proceed. Socialism alone can save the world, and the people must be educated to the realization of that fact. Face forward.

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Make ten Socialists with one dollar. See our astonishing short-term campaign offer.

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OUR YOUNG CRUSADERS, the children of the homes into which the **Christian Socialist** goes, will be glad to find that "Aunt Kathryn's" column appears again in this issue.

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EDITORIAL THUGGERY

The **Social-Democratic Herald, the National Socialist,** the Reading **Labor Advocate,** and other papers controlled by Barnes, Hillquit, Berger & Co., have refused to print the statement we sent them last month; but they continue to use the methods of murderous thugs by lying abusively against the editor of the **Christian Socialist** in order to defend Barnes. Some of them even stoop to the limit of cowardice and thuggery by pretending to be answering our statement **while refusing to print it.** The capitalist papers are vastly more honorable than these so-called Socialist papers which pretend that they support Barnes and oppose Debs, Mother Jones, the **Christian Socialist** and others because **they** are fighting "free love and anarchy;" for the capitalist papers print the speeches and writings of their opponents before they comment upon them. Even Lorimer's organ, the **Inter-Ocean,** publishes Roosevelt's utterances fairly before it attacks them.

The most sickening thing in connection with the notorious Barnes case is the demonstration of the power of the ring by the atrocious dishonor of the papers that have defended Barnes and refused to print both sides. But this only proves and emphasizes the imperative need of completely changing the personnel of the N. E. C. and other party committees. And it demonstrates the folly and peril of a party owned press to be run wholly by and for the party bosses.

"Eternal vigilance is the price of liberty." A party ruled by corrupt bossism and official falsehood can never save the country. There must be a house-cleaning soon or the Socialist party will fail of its mission.

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RANK HYPOCRISY

The roar of Barnes, Hillquit, Berger & Co. because the **Appeal to Reason** at first did not print "both sides," in view of their refusal to print a word of our defence when they attempted to assassinate the **Christian Socialist** by misuse of the Party Bulletin, and in view of the fact that their organs now refuse to print our side of the Barnes case, is the rankest and most transparent hypocrisy.

The Live Ones

There are some people whose ardor and enthusiasm for the cause are not cooled by hot weather. Here are a few of them:

Comrade F. L. Pattison, a Florida secretary, sends in $10 for subscriptions, bundle orders, and other literature. Comrade Pattison says:

"The trouble with most church people who are not Socialists is that they don't understand Socialism. They are strong on faith and nothing on works. Socialism is the practical application of Christianity to business and every day life. **It is the works.**"

Comrade J. C. Leissler, of Texas, sends in $10 for a well-selected list of books. A comrade who buys books like that will be heard from in a large way before long, and, no doubt Comrade Leissler will have a prominent part in the coming "reconstruction" of the South.

Rev. L. J. Anderson, mayor of Hillsboro, N. D., sends in $7.80 for subscriptions in six towns. Comrade Anderson is doing good work in three directions. He is pastor of a church, Socialist agitator and chief executive of a city, all at the same time.

A comrade who does not want his name used sends $20 for two shares of stock, and says he is "satisfied with the dividends, so far."

"The knowledge that you are persevering at a laborious yet glorious work is a blessed return for my investment."

Mrs. Bernie Babcock, of Arkansas, sends a $10 book order, which includes Marx's "Capital." The "men folks" in Arkansas had better look to their laurels.

Comrade Henry F. Thomas, in spite of poverty, sends $4 for bundles of our latest Specials, and sub cards.

Comrade G. M. Rathbun sends $1 that he can ill afford to send the paper to two colored ministers. Are there not others who will follow this lead? We must reach the colored people. We cannot afford to leave them to follow the capitalists. There are too many of them.

Comrade Henry Allsop, of California, sends $1 for a bundle of the Independence Special.

Comrade A. Klabuhn, of Illinois, sends in contribution of $1.

Comrade A. J. Carlson, of Massachusetts, sends $2 for eight subscriptions to the Special Monthly Propaganda Number. He is trying to get all the ministers of Brockton on our list. "Go thou and do likewise."

An aged comrade (82 years old), in notifying us of a change of address, says that he "feels very much lost" without our paper. May you be found reading the **Christian Socialist** for many years yet, comrade.

Comrade C. F. Dight, of Minnesota, pays for sending the paper to the Y. M. C. A. for a year. That's right! Wherever there is a Y. M. C. A., public library, college library or public reading room of any kind see that it is supplied with the **Christian Socialist,** comrades. It will bring it to the attention of hundreds whom you would never find yourself.

Comrade J. T. Johnson, of Idaho, sent for six copies of Songs of Socialism. It requires no more energy to sing than it does to growl. Try it once.

Our brave old comrade, H. Moorman, of Louisville, Ky., complains that some of the comrades there have "boycotted" him and the **Christian Socialist;** but he is going ahead nobly and sends in a few subscriptions every little while. Who is there that will come up to his help. We must win Louisville to real Socialism in spite of the boycotters.

There are many others whom we would like to mention, but they will, no doubt, prefer that we use the space for propaganda matter.

Now that it is time for the season to begin to cool, **let us warm things up.** "Keep the pot boiling," comrades.

BEST CAMPAIGN MATERIAL. Ten subs to our monthly special for five months for $1.00. Order now.

Our Business Corner

Comrades, we must have a heart-to-heart talk with you.

We feel sure that most of you know us well enough to believe absolutely in our mission, in our honesty and in our moral integrity, despite some things that are being said.

Remember, we are giving our lives and all we have financially to convince the Christian world that Socialism is right and that the Socialist Party is the only way to the Co-Operative Commonwealth —the Kingdom of God on earth.

Our fight for moral purity among Socialist officials and for democracy in the party has been waged only so that our movement might be more worthy of confidence and that ultimate victory might come the sooner. It is true we have told the truth fearlessly—not ruthlessly, but faithfully.

But some comrades who have been hurt and some who have misunderstood are now doing everything possible to destroy this paper and weaken its influence.

We must urge our friends not to believe mere assertions against us. Truth will ultimately prevail and the value of the work of the CHRISTIAN SOCIALIST the last few years will then be fully recognized.

The great religious world must be won before we can win at the polls.. This work of the CHRISTIAN SOCIALIST must be upheld and pushed harder than ever.

Remember, our great mo[illegible] specials are pure propaganda matter and you may subscribe fo[illegible]se alone. And we hope there will be little need for further conta[illegible]cial matter even in our mid-month numbers.

Just now, however, we are suffering financially because of our fight for a better party.

Comrades, you who believe in our mission, now is the time to stand by us. WE NEED YOUR HELP NOW. We mean it. It is not merely a trite assertion. We mean it most seriously. WE NEED $500 THIS WEEK. And this need will be met if you do your part.

We are not asking for personal help. But we are asking you to aid a paper which it is as much your duty as ours to maintain and circulate.

You can easily help us to this extent by sending in your order this week for books, for bundles of our campaign specials, for campaign subscriptions, by renewing your subscription in advance, or, if you prefer, by taking a share or more of stock—any way to help forward this cause NOW.

THE SOCIALIST MOVEMENT NEEDS THIS PAPER, therefore this paper needs your help.

DO NOT DEPEND ON SOMEONE ELSE DOING YOUR SHARE, WHETHER MUCH OR LITTLE. DO YOUR DUTY PROMPTLY.

We shall expect to hear from every loyal comrade this week.

HARVEY P. MOYER.

SPECIAL DOLLAR BARGAINS

Ten five-month subs for the monthly special propaganda numbers, $1.00.

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All the above offers represent values away above the price asked. Help yourself, help your friends and help the Christian Socialist by accepting one or more of these offers THIS WEEK.

International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Ruskin College, Ruskin, Florida

SUNDAY SCHOOL LESSON FOR SEPT. 22, 1912: MARK 6: 30-44
Read Matt. 14: 10-21; Luke: 9-17; John 6: 1-15

THE LIFE OF LOVE, Teaching the

I. Private Rest should alternate with Public Service.
1. Most appropriate when work cannot be advantageously done. Matt. 14: 10-13.
2. As a time for taking inventory. Vs. 30-32.

II. Private Retirement should yield to Public Need.
1. When the masses of the people are in a state of agitation and expectation. V. 33.
2. When the masses of the people are in a state of disorganization and subject to organized exploitation. V. 34.

III. Spiritual Power is demonstrated by administering to Material Want.
1. By refusing to send the needy multitude away unorganized to provide for themselves [illegible]ly. Vs. 35-36.
2. By investigating present conditions of supply and demand. Vs. 37-38.
3. By following investigation by systematic organization for distribution of supply. Vs. 39-40.
4. By showing that rational organization coupled with divine blessing makes abundant provision for all. Vs. 41-42.
5. That the surplus under the New Order will be greater than the supply was under the Old Order: but even then there would be no waste of resources. Vs. 43-44.

Division I

The news of the official murder of John the Baptist and the disturbed state of Herod's mind over the reports of Jesus' work in Gallilee which came to Jesus at the same time that his disciples returned from their propaganda campaign on behalf of the New Order which Jesus was advocating under the name of the Kingdom of Heaven, was, no doubt, the chief cause of Jesus' retiring with His disciples outside of Herod's jurisdiction, as is indicated by the reference in Mathew.

Unlike John, whose more aggressive methods led to the violence of which he complained as an attempt to establish the Kingdom of Heaven by force, Jesus sought, as far as it was possible, to avoid physical conflict with existing political and economic institutions. This is what he meant by saying "The Kingdom of God cometh not by observation." He preferred to have the New Order quietly supplant the old by teaching the principles of the new to all who would hear him; and by demonstration of the power of these principles by going with his followers into a Brotherhood to provide for his common wants and those of His disciples; and also by a mysterious power, of which we, as yet, understand but little, meeting disease with health and hunger with plenty wherever the circumstances favored the exercise of this power—no such power being shown where opposition and unbelief dominated.

Division II

However, when Jesus saw how greatly agitated the masses of the people were, hurrying around the north end of the lake to head him off from his mountain vacation trip, he had compassion upon them; not so much on account of their present poverty as on account of their disorganized condition, "as sheep without a shepherd," which promised to make their poverty perpetual; and he began a program of education looking toward a campaign of social—not ecclesiastical—organization.

Division III

In connection with his "people's university" on the grassy hillside He made a demonstration of what could be done with very small capital to begin with if the whole people were organized into an orderly community, instead of following the prevailing rule of "Every fellow for himself and the devil take the hindmost," whenever anything intended to supply want was in sight.

And whatever may be made of the so-called miracle of multiplying the food supply the account of this desert picnic supper leaves us the lesson that, with proper social organization for equitable distribution of the food supply in any time or place, we can depend upon having a surplus after distribution according to the new method greater than was the supply under the old method; and this would prove true whether the production was effected by an orderly, co-operative and equitable method of human labor, or whether it came, as it may some time for all the race, through a scientific knowledge of the laws of production by which plenty may be provided without the [illegible]vention of human toil.

The lesson for review, if your school has a review, may be studied from former lessons herein printed.

SUNDAY SCHOOL LESSON FOR [illegible]CTOBER 6.
Mark 6:45-56.

THE LIFE OF LOVE MANIFEST IN

I. Refusal to Accept Authority Over Fellow Man.
1. By quietly ignoring the attempt of the multitude to make him the leader of a mere political reformation before they were sufficiently enlightened to effect and maintain the social and economic revolution designated as the Kingdom of God. (Verse 45.) John 6:15.
2. By r[illegible]ent for renewal of spiritual strength to sustain res[illegible]ce against temptation to accept temporal political power. (Verses 46-47.)

II. Demonstration of Power over Natural Environment.
1. Not to satisfy curiosity, but to show toiling ones the power of higher law and to allay fears of both natural and so-called supernatural phenomena, which are often a terror to unenlightened humanity and often used for its exploitation. (Verses 48-52.)
2. Not to prove a claim to divinity not possessed by all, but to relieve suffering humanity by mere contact of health and power with illness and weakness. (Verses 53-56.)

Division I.

A striking modern instance of the wisdom and discretion shown by Jesus in rejecting the crown, as related in John 6:15, which gives the setting of this lesson, is that of Dr. Sun Yet Sen resigning the Presidency of the new republic of China on the ground that a political revolution against political despotism signifies little or nothing so long as social and economic despotism is still dominant, and his surrender of a political position which exalted him above all the present rulers of the earth, on account of the greatness of the political achievement that placed him there, in order to socialize all of the institutions of 400,000,000 of people in accordance with the teachings of the Nazarene, is a moral adventure not surpassed since that of the great Gallilean.

Division II.

May we not hope that when authority of man over man ceases the domination of man over nature, such as was shown by the Man of Galilee, may begin?

News and Views

By WM. H. WATTS

"During the year 1911 the street railways of the city of Bradford in England earned a profit of $194,660. Of this sum, $97,330 was applied to lowering the taxes of the municipality. The general manager of the railways has suggested that the fares charged to working men be reduced to one cent and that the transfer facilities be extended.

"This is one of the results of municipal ownership of a public utility. If a corporation had owned the street railway as most of the American street railways are owned, there would not have been any surplus. The privately owned railways are run to make as large profits for their owners as the traffic will bear."—National Socialist.

* * *

"A municipally operated modern dairy, under the direction of the park